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ANNUAL MEETING. — The Thirteenth Annual Meeting of the American Folk-Lore Society will be held at Chicago, Tuesday and Wednesday, Dec. 31, 1901, and Jan. 1, 1902. The Society will meet with the American Society of Naturalists, Section H of the American Association for the Advancement of Science, and other affiliated societies. Members intending to present papers will please send to the Secretary their titles, to the end that these may be entered upon the printed program hereafter to be communicated. Members expecting to be present, and desirous of information regarding rebates, hotels, etc., will please address the second Vice-President, and representative of Local Committee, Dr. George A. Dorsey, Field Columbian Museum, Chicago.

HOP-SCOTCH DIAGRAMS. — In the review of Paul Sébillot's "*Le Folklore des Pêcheurs*" (vol. xiv. p. 209), it is mentioned that the author states that the children on the seacoast in Upper Brittany, in playing hop-scotch, make use of a diagram resembling "the circumvolutions of the helix of a sea-snail," and he regards this as the result of the environment of the children. My criticism is that the children of Washington, D. C., employ the same diagram with no thought of ichthyological surroundings; all over the sidewalks of this city one sees the helicoidal hop-scotch diagrams, chalked on the surface of the flags. I would like to know through the pages of the Journal if this design is widely used in the United States; I never saw it in New York city where I was a schoolboy.

*H. Carrington Bolton.*

COSMOS CLUB, WASHINGTON, D. C.

KILLING A BITING DOG. — In the last number of the Journal Mr. Henry M. Wiltse tells of a superstition concerning the necessity of killing a dog which has bitten a person. He seems to me to give only half the superstition. Perhaps a part of it has been lost in his neighborhood. He says that in the South there is a superstition that the biting dog "should be killed for the protection of the person whom it has bitten; especially if there is the least reason to suppose that it was mad."

I do not quite see what the killing of a mad dog has to do with superstition or with folk-lore. In the region where I passed my youth, Rhode Island, it was thought necessary to kill a mad dog, not for the protection of anybody who had been bitten, but because it was mad. There were persons, however, and probably are still, who thought that a dog which had bitten a person ought to be killed, although under no suspicion of madness, and this was indeed a superstition and was based on folk-lore. The belief was that if a dog quite in its right mind bit a person, and the dog ever afterward went mad, no matter how many years afterward, the person bitten would then have hydrophobia. The killing of the dog was not, therefore, because of any fear that it might, after all, have been mad when it bit (in which case the victim would be expected to have hydrophobia any way), but to prevent its ever going mad afterward.

I remember, when I was a boy, hearing argument on this question by

persons who maintained, in opposition to the superstition, that a dog not supposed to be mad, which had bitten, should be kept and watched with especial care, to ascertain with certainty whether it was mad or not and to relieve any groundless fears of hydrophobia. It seems to me that Mr. Wiltse's interesting observations will be read more clearly in the light of this other half of the superstition.

*William Henry Frost.*

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

STUDIEN ZUR VERGLEICHENDEN VOLKERKUNDE. Mit besonderer Berücksichtigung des Frauenlebens. Von V. JAEKEL. Berlin: Verlag Siegfried Cronbach. 1901. Pp. xi, 144.

As the sub-title indicates, the studies in this little volume have reference chiefly to the position and activity of woman among primitive peoples. The subjects of the various sections are: Personality in heathendom; heathen women in public life; ancestors as helpers and as gods; bridal and married life; comradeships and brotherhoods; priests and women; male and female activities; dreams; the dance; females in the service of princes and female body-guards; smoking; women as horsemen; state, district, and family deities; the owl in cult and superstition; the significance of bride-purchase, polygamy.

According to the author, the present is the freest age of man that has ever been, the Middle Ages, the Greek and Roman periods, the earlier epochs of Egypt and Assyria, to-day and yesterday in China and India, and the whole range of primitive existence, being characterized by subjections of personality innumerable. The chief modes of this repression are by legal interferences and state paternalism with reference to the ordinary affairs of life, of the household, of private actions (seen during the European Middle Ages, in China, Rome, Greece, Peru, and many primitive peoples); by the recognition not of the person but of the community, family, clan, etc., as the legal individual or unit (seen in particular among certain West African tribes, but also in many other quarters of the globe); by the *patria potestas* (in India, Rome, among many uncivilized races); by the power of the old (in the Orient, among many of the lower races); by discriminating against the stranger and the foreigner (still a common practice even with civilized man). The position of woman as oracle, priest, doctor, counsellor, etc., has been discussed at greater length, and more satisfactorily, by Mason, whose "Woman's Share in Primitive Culture" does not figure among the authorities cited by Hr. Jaekel. The variety in the treatment of woman among the "lower races" justifies the opinion of Ratzel, which the author quotes: "In primitive society woman has